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ABSTRACT

The meaning and purposes of a Catholic college and the example of Madonna College in Michigan were assessed. Literature and documents were surveyed, and interviews were conducted with educators, philosophers, and theologians. The mission statement and documents of Madonna College were also reviewed. Consideration was given to: the identity of Catholic colleges in general and how Madonna College compares to the theoretical and philosophical prototype, the meaning of Christian humanism and its importance in Catholic higher education, how the concept of Christian humanism is understood and lived out at Madonna College, fostering a community of faith and worship at a Catholic college and how this concept is exemplified at Madonna College, how a Catholic college operates in practice as an enterprise wholly committed to educating the whole person for truth and service and for evangelical and ecumenical ministries, and the ongoing educational and service programs at Madonna College. For each of these topics concerning Catholic colleges, a list of questions is provided as guide for discussion as well as for in-depth study. Appendices provide an overview of the historical growth and development of Madonna College, as well as a statement of its mission and goals. The symbolism of the college seal is explained on the inside cover. (SW)

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BELIEF IN A CATHOLIC COLLEGE

Madonna College As a Catholic College

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THE MADONNA COLLEGE SEAL

(Depicted on the cover of this study)

The Madonna College seal, used on official documents, consists of the shield placed within a circle bearing the name of Madonna College and the founding date, 1947. The College shield, designed by Sister Mary Angeline Filipiak, CSSF, consists of two ordinaries. On the chief of red lies an open book, the symbol of learning, signifying that liberal arts education is the aim of Madonna College. Across the pages of this book are inscribed the words *Sapientia Desursum* (Wisdom from Above), symbolizing the Holy Spirit, the source of all knowledge. The red of the escutcheon stands for the love of God, the aim and crown of all learning.

The pierced Heart of Mary with a host symbolizes the adoration of the Eucharist through her Immaculate Heart. It is also the emblem of the Felician Sisters who conduct the College. Embedded in the heart is the Franciscan crest consisting of a cross held up by the pierced hand of Christ and the stigmatized hand of St. Francis of Assisi who is also the patron saint of the Felician Community.

The blue and gold are the College colors symbolic of its ideals: blue for loyalty to God through Mary, to country, and Alma Mater; gold for oneness of purpose and unified strength of the College community in perpetuating Catholic humanism.

The emblem of Madonna College portrays the philosophy and ideals that underlie the educational structure of the institution.

BELIEF IN A CATHOLIC COLLEGE

Madonna College As a Catholic College

Sister Mary Lauriana Grusczynski, CSSF
Madonna College
Livonia, Michigan

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PREFACE

The purpose of this study, "Belief in a Catholic College," is twofold: (1) to focus on several basic questions related to the meaning and purposes of a Catholic college, and (2) to reflect on Madonna College in Livonia, Michigan, as a concrete expression of a Catholic college in action. Through a survey of literature and documents and by means of interviews with educators, philosophers, and theologians, the author has studied the dimensions of a Catholic college in theory: first, as enunciated in various writings on Catholic higher education in general, and secondly, as expressed in the mission statement and various documents of Madonna College. She has also explored the application of these principles in any Catholic college and then specifically at Madonna College. To assist readers in pursuing further the topics discussed in this study, the author provides questions for dialogue and an extensive bibliography. The materials listed in the bibliography are available in the Madonna College library.

Madonna College is an institution of higher learning in the Catholic and Felician/Franciscan tradition committed to educating "for truth and service." An overview of the historical growth and development of the College, as well as a statement of its mission and goals, is presented in the appendix as a point of reference for a better understanding of this study.

Founded by the Felician Sisters of Livonia in 1947, Madonna College continues to experience with appreciation the Sisters' devoted sponsorship of the College, their commitment to generously support it through community prayers and financial assistance, and to maintain a dynamic Christian life within the College by providing quality administrators and staff.

I extend a heartfelt gratitude to Mother Mary Cynthia Strzalkowski, Provincial Superior, the entire Felician Sisters' Administration of Livonia, the Madonna College Board of Trustees and Sister Mary Francilene Van de Vyver, President, for granting me the privilege of a sabbatical leave in 1985 to reflect on the importance of Catholic higher education. My sincere thanks are due also to Mary VanAlsten, Director of College Relations, Jean Marcolina, my secretary, and the Development Office staff for assuming responsibilities during my absence. Without their help the study could not have been undertaken.

I am also greatly indebted to Mr. Edward Rose for contributing financially to the printing of this study and to my colleagues — educators, theologians, and philosophers — who provided information, interviews, and editing assistance.

This study, "Belief in a Catholic College," is dedicated to the Mother of Jesus — the Madonna — patroness of Madonna College, which, like Mary, serves in the mission of giving Christ to the world.

Sister Mary Lauriana Grusczynski, CSSF
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June, 1985

INTRODUCTION AND ORGANIZATION OF THE STUDY

Since the founding of Georgetown University in 1789, the first American Catholic institution of higher learning, theologians, philosophers, historians and educators have reflected, studied, debated, analyzed, discussed, and published articles about the essential characteristics of Catholic universities and colleges and their function and relationship to society and to the Church. The U.S. Catholic bishops addressed this topic in a timely way in a 1980 pastoral letter focusing on three issues of Catholic higher education: (1) its ministry, (2) the pastoral dimension, and (3) financial support.

Trustees, administrators, faculty, staff, and students in Catholic institutions of higher education need to periodically study, review, and compare the college policies, curriculum and activities in light of their mission statements, and the past and current thinking of the Church and society. The purpose of this study is to provide the Madonna College community with a review of the basic elements of a true Catholic college and to reflect on its role in society and in the Church.

The scope of this study includes, first of all, a survey of literature, empirical studies and ecclesiastical documents and statements on the mission and role of Catholic institutions of higher learning and, secondly, the application of this capsulated information as a frame of reference for comparing, analyzing, and studying Madonna College as a Catholic college, its character and commitment.

This study, "Belief in a Catholic College," is organized into four chapters, each divided into two major subsections: Chapter I, Section 1 relates to a philosophical and theological explanation of "What is a Catholic College?" Section 2 compares the findings of this research to the enunciated statements of Madonna College as a Catholic college. Chapter II, Section 1 explains the meaning of Christian humanism and its importance in Catholic higher education; Section 2 describes how the concept of Christian humanism is understood and lived out at Madonna College. Chapter III, Section 1 defines a community of faith and worship at a Catholic college; Section 2 exemplifies this concept on the Madonna College campus. Chapter IV, Section 1 describes a Catholic college in practice and as an enterprise wholly committed to educating the person for truth and service and for evangelical and ecumenical ministries; Section 2 describes Madonna College as a Catholic College in action and identifies its ongoing educational and service programs.

Added to each of the four chapters is a list of questions related to the content of Sections 1 and 2 to serve as guides to stimulate discussions about critical issues of Catholic colleges for in-depth study at faculty professional development days, in relevant courses, and at group meetings or open forums. The author suggests that trustees, administrators, faculty, students, and alumni, with a view of strengthening and affirming their belief in Madonna College, create opportunities for discussion on the identity of a Catholic college.

CHAPTER I

WHAT IS A CATHOLIC COLLEGE?

1. Identity of a Catholic College

A Catholic college as an academic institution has the same specific end as any other liberal arts college, the intellectual formation of its students. However, an authentic Catholic college education unites faith and science, culture and the Gospel values.[1] Further, it transmits a cultural heritage under the aspect of truth, focusing on the ultimate destiny of the human person. A Catholic college transmits all truth, the whole truth, not only that which is naturally confirmed, but also that which has been divinely revealed. A Catholic college is committed to all truths which the Roman Catholic Church teaches and proposes for its members. Thus, the distinguishing characteristic of a Catholic college is the primacy of faith and its fidelity to the Christian message as it comes through the Roman Catholic Church. This latter characteristic is what distinguishes a Catholic college from other Christian colleges.

In his 1979 message to presidents of Catholic colleges and universities, Pope John Paul II emphasized: "Yours is the qualification of being Catholic, of affirming God, his revelation, and the Catholic Church as the guardian and interpreter of that revelation."[2] Thus, a Catholic college has a valid intellectual mission integrated with the primacy of faith. Therefore, Catholic higher education aims at the formation of persons with respect to their ultimate goal and the development of their intellectual capability to assume responsibilities in the Church, society, and the world. Such has always been the goal of Catholic higher institutes as declared by Pope Pius XII in his 1950 allocution to teachers and students in these words:

> The hoped-for result is that the Christian mind may achieve, as it were a public, persistent, and universal presence in the whole enterprise of advancing higher culture, and that the students of these institutions may become men [persons] truly outstanding in learning, ready to shoulder society's heavier burdens and to witness the faith to the world.[3]

Catholic colleges in the United States are diverse as to their programs, student demographics, specific educational objectives, composition of boards, spectrum of disciplines in which degrees can be obtained, budgets, and endowments. However, the only reason for the existence of a Catholic college is the primacy of faith interfaced with the temporal.

It assents to the total truth of the human person as one who witnesses through faith and reason to the unity of all truth.[4]

Presently, there exist about 239 Catholic post-secondary institutions of higher education in the United States for the education of American and international students in various fields of learning. They serve the Church in three indispensable ways: (1) intellectually, by developing the students' faith and reason; (2) in creating communities of faith and worship that provide Catholic men and women in the Church with opportunities to mature in mind, body, heart and soul, and (3) in educating men and women to be capable and willing to assume service to mankind and bear witness to their faith before the world.[5]

The formation of a student in Christ does not automatically result from the mere fact that a college is sponsored by Catholics, or that the faculty and students are Catholic, or that religious devotions are held on campus. All these factors may contribute to the formation of a total person, but not one of these ingredients alone makes a college "Catholic." For, to be a Catholic college means that not only individuals in the institution, but the college community as such is committed to intellectual development, service to the human family, and to an integral set of beliefs . . . its source being in the Word of God contained in sacred scripture and in the sacred tradition of the Church as interpreted by the authentic magisterium throughout history.[6]

A college is a human organization providing education — an aspect of the process of socialization, adaptation, and acculturation in which people learn to take their place in the world. As affirmed by the U.S. Catholic bishops, Catholic colleges — to be authentic institutions of learning — should also give clear acknowledgement of the secular demands of higher education:

> The Catholic college or university must of course be an institution of higher education according to sound contemporary criteria. It will, therefore, be strongly committed to academic excellence and the responsible academic freedom required for effective teaching and research.[7]

Confirming this, Father Ladislas Orsy, Jesuit theologian, describes colleges as "varied expressions of our humanity that are culturally conditioned embodiments of the progress of the intellect."[8] Further, culture is a set of meanings created by human beings and stabilized over a long period of time into various social, political, scientific, and economic structures and institutions. A Catholic college, therefore, transmits cultural heritage in the conviction that truth can be known, taught, and learned.

In summary, a Catholic college is an institution of higher education which seeks to give the authentic Christian message an institutional

presence in the academic world and manifests fidelity to the teaching of Jesus Christ as transmitted by His Church. Moreover, Catholic higher education is defined in terms of the totality of Catholic education itself. A Catholic institution of higher learning does not have an existence and purpose of or by itself separated from total Catholicism. There is no model Catholic college to be replicated by all other Catholic colleges. They must meet the challenge individually and demonstrate that academic excellence and Christian living are simultaneously achievable.

2. Identity of Madonna College As a Catholic College

As a Catholic institution, Madonna College professes to be a community of scholars who witness Christ to the world by their pursuit of truth and commitment to the service of mankind.[9] Madonna College offers a program of liberal arts education compatible with the magisterium of the Church and envisions education as a development of the total person. Also, it teaches in the tradition of scholarship fostered by the Church. In an atmosphere of freedom, the faculty and students strive to learn from one another and to be stimulated to the highest level of intellectual inquiry. Together they seek out the relevance of the Christian message and its application to the solutions of the problems that confront the modern person.

The College recognizes its obligation to study and teach various religious traditions and moral and ethical dimensions in academic disciplines in order that students may attain the capacity to make informed and responsible choices and to understand the history, teachings, and practices of the various world religions, especially the Judeo-Christian theological foundation of Madonna College. The total Madonna College curriculum stresses the dignity and value of the human person, a key concept of Vatican II documents.

To relate religious truth and values to total living, Madonna College requires two courses in Religious Studies selected by students. Through its requirements in the humanities, the College strives to fulfill its moral obligation of offering students "an introduction to the Catholic theological heritage" as recommended in the bishops' pastoral letter.[10] The religious dimension of the curriculum continues to be reviewed by administrators and faculty of Madonna College in light of the U.S. bishops' statement on campus ministry:

> Religious knowledge has an inherent value, constitutes a legitimate academic discipline, is part of a cultural heritage, can broaden understanding and tolerance of others' views, and can serve as an integrating principle for the rest of learning.[11]

Members of the Madonna College community ought to acknowledge intellectual values as a unifying bond and moral and ethical values as a fundamental mark of the College. Madonna College is a Catholic institution notably recognized as faithful to Christ's message as it comes through the teaching authority of the Roman Catholic Church.[12]

QUESTIONS FOR DIALOGUE

1. Madonna College is affiliated with the Church and identified as a Roman Catholic college. In what way does Madonna College witness the Church's apostolate of teaching?
2. What educational difference does it make if a college begins with and continues to hold a belief in God or adheres to a particular religious tradition?
3. Does a college with a Catholic identity require or demand religious commitment from some or all of the trustees, administrators, faculty, staff, and students?
4. Is Madonna College perceived to be "Catholic" by its students, alumni, parents, faculty, administrators, and trustees?
5. Does the current Madonna College humanities requirement of elective religious studies courses (6 credit hours) provide an adequate introduction to the Catholic theological heritage "as a moral obligation owed to Catholic students" as recommended by the bishops' pastoral letter?
6. How does Madonna College in practice study and teach moral and ethical dimensions of academic disciplines?

CHAPTER II

WHAT IS CHRISTIAN HUMANISTIC TRADITION?

1. Christian Humanistic Tradition As Related to Catholic Higher Education

The transmitting of Christian humanistic traditions and Judeo-Christian values in a Catholic liberal arts college provides a sense of continuity and stability from generation to generation.

First of all, what is meant by a Christian humanistic tradition? A Christian believes in Christ as God and man and recognizes that persons are created by God in his image and likeness to know, love, and serve him in this world and to be happy with him in the next. Humanism is defined as a belief in the dignity and worth of every person and of each one's capacity for self-realization through reason and free will. Tradition is that which humankind inherits from the past and preserves, implying that it has the desirable quality of continuity. Christian humanistic tradition, thus, integrates reason and faith, nature and grace, and has ever been the foundation of Catholic colleges.

Catholic higher education aims to educate the whole person in the attainment of Christian humanistic values in which the good, the beautiful, and the true are synthesized. Education is an opportunity for the student to shape and assess attitudes and realize values. It is simply not an end in itself, but it looks towards the creative and beneficial use of human potentialities. For Christians, it does not have only a "this-world" significance, but contributes to the growth of persons who have an eternal destiny.[13]

Within a Catholic college, the Judeo-Christian tradition finds ultimate value in a higher being who originates and sustains human life and also judges and redeems it. On this premise, it rejects all cultural absolutism. It is not bound, therefore, to the traditions of the past without relevance to the present. Yet relevance does not imply relativity of all truth. The dynamic factor of the Hebrew-Christian tradition is that God is the source of life.

To continue the tradition of Christian humanism, Catholic colleges strive to periodically reappraise their values and beliefs on which they were founded in view of the continuing struggle against oppression, war, violence, starvation, and dehumanization. Fostering of Christian humanism in an intellectual arena is vital to humanity, democracy, respect for life, and concern for the total person. Therefore, the study of moral values must not be ignored in Catholic colleges, but should be an integral part of Christian humanistic teaching and learning.

Christian education is rooted in the long tradition of promoting Christian humanism, a humanism which, according to Pope Paul VI, arises when men and women, while living out their personal, social, and religious commitment, inject into their human relationship with others a respect that stems from the full recognition that their brothers and sisters are also made in the image and likeness of God. It is clear then, that Christian humanistic education must foster the development of each person, the whole person, and of each human group, and humanity as a whole.[14]

In contrast to Christian humanism, secular humanism implies a naturalistic concept of the human being and freedom — that a person is his own center and therefore the center of all things. Pope John Paul II has rejected this partial vision of humanism and affirmed the responsibilities of Catholic institutions of higher learning for an "apostolate of culture." He stated:

> In the midst of the swarm of present-day approaches, which too often lead moreover to a minimizing of man [the human person], Christians have an original role to play, within research and teaching, precisely because they reject any partial vision of man.[15]

At a Catholic college the dignity of the individual is to be highly esteemed. A person is more than a physical being with a mere economic destiny.

As the Second Vatican Council rightly observed, Christian humanism emphasizes that the center for men and women is God. Human dignity does not come just from human person, but from God. Believing that human beings have an eternal destiny with God, Jews and Christians cannot think or act simply from expediency. The attempt to reduce a person to a "this-worldly" creature whose morality is promised on common consent is the expression of a mistaken faith, not of scientific investigation. Having intelligence and freedom, persons are responsible for their self-realization and the fulfillment of their God-given destiny. Endowed with God's grace and exercising innate intelligence and will, the person can grow in essential humanity while realizing more fully his/her natural and supernatural potentialities.

Jacques Maritain, a philosopher of the twentieth century, advocates an integral humanism: the activities of a Christian distribute themselves over three planes — the spiritual, temporal, and intermediary. They are distinct, but not separate. On the plane of the spiritual, persons act as members of the Mystical Body of Christ and on the temporal plane, as members of the terrestrial life of humanity. The intermediary plane is the spiritual considered in connection with the temporal.[16]

Pope John Paul II delineates the Christian philosophy that underlies humanism which forms the Church's foundation for its dialogue with all men and women and their human needs. He expresses special concern

for the "menace of technology" and the need to integrate ethics with technology. Christian humanism offers an integral synthesis that avoids the dangers of reductionistic humanism. Human beings can only be enriched when reason informs faith and faith informs reason. Faith and reason can only complement each other. Thus Catholic institutions of higher learning should strive to promote Christian humanistic studies in order that "man reaches ever more profoundly the full stature of his humanity."[17]

In the 1980 pastoral letter on Catholic higher education the bishops clearly stated that Catholic institutions of higher learning must create an academic environment which promotes more than a secular humanism. They must uniquely fuse the liberal arts with the light of faith in the synthesis called Christian and Catholic humanism. That synthesis provides an integral view of human existence — one that gives true meaning, purpose, and value to the study of all disciplines. Indeed the Christian and Catholic view of human nature is a "sound guide through the moral dilemmas prevailing in contemporary society and technology." The responsibility of a Catholic college is to preserve, enrich, and examine the ideals and principles that constitute Christian Catholic humanism.[17]

2. Christian Humanistic Tradition As Related to Madonna College

The primary objective of a Catholic liberal arts college is the realization and perfection of the whole person by the pursuit of truth and goodness. With this in mind, Madonna College seeks to provide a milieu in which the students pursue the following Christian humanistic endeavors:

a) Gain a clearer insight into Christian moral principles and their practical application in personal, familial, and societal living.

b) Develop a knowledge and understanding of various religions and their congruence with Christ.

c) Learn to think clearly and communicate effectively in actions as well as words.

d) Discover that learning is a lifelong process which requires effort and perseverance.

e) Become free from ignorance, fear, prejudice and passion in order to make possible a direction of will under reflective intelligence.

f) Develop a keen sensitivity to human feelings (joy, hope, compassion...) and the talent to express them meaningfully.

As a bearer and interpreter of Catholic humanism, Madonna College offers an integral system of human values through its liberal arts

curriculum. Affirming this statement are the findings of "Madonna College Outcomes Study" which correlated institutional outcome goals with students' and alumni's growth and development. The courses in the liberal arts (General Education) were rated high on the assessment instrument.[19] Thus, the researchers concluded that Madonna College, through its instructional programs: (1) promotes the cultural use of human knowledge to the benefit of the student, Church and society, and (2) devotes its intellectual and moral resources to the pursuit of truth through its spirit of inquiry.

QUESTIONS FOR DIALOGUE

1. Pope John Paul II has affirmed the responsibilities of Catholic institutions of higher learning for an "apostolate of culture" and has specifically rejected partial humanism. How does Madonna College demonstrate that it is committed to educating the total person and that it rejects the partial vision of a human being?
2. How is Christian humanism implemented in the function and operation of Madonna College?
3. Should Madonna College be more assertive about discussing Christian humanistic values since its mission statement indicates that it aims to educate the whole person in the attainment of these values?
4. Is there a change of mood in educational circles concerning the importance of moral values?
5. Should moral values be a subject for academic study?

CHAPTER III

A CATHOLIC COLLEGE AS A COMMUNITY OF FAITH

1. Fostering a Faith Community Essential to a Catholic College

Pope John Paul II has repeatedly called for the Catholic campus to be a community of faith. The word "community" usually refers to a way of being together with a sense of belonging. It is expected that in a Catholic College community students and faculty encourage and support each other in reaching their goal of Christian wisdom — living with one another a life of faith in Christ and fidelity to his ways. No more fitting ideal can be sought than to build a community which encourages excellence in academic and intellectual growth and which supports personal religious commitment. "Unless a Catholic institution of higher learning fosters such a faith community within its academic setting, it contradicts its own mission." [20]

Moreover, Catholic colleges have an obligation to become communities of faith and worship and exemplify the life of Jesus Christ. Roman Catholics have always emphasized the role of the Church as both mediating salvation through the sacraments of Christ and through ministry to his people in various forms, including Catholic higher education.

The goals of Catholic education are specified by the very nature of a college as a place of learning. But learning itself does not constitute perfect and fulfilled life. Learning and the gaining of knowledge need to be interfaced with the search for truth and the living with others in a life of faith and love.

Trustees, administrators, and faculty, both lay and religious, have an extremely important role to discharge in maintaining fidelity to the nature of the Catholic college and the kind of education that the students experience. Students expect faculty members to exert leadership in creating community in view of their role in transmitting Christian heritage. The U.S. bishops reinforce this commitment in their pastoral letter:

> The many faculty members who come from other religious traditions can also make a special contribution to the breadth of students' experience. However, those faculty members who completely share the Catholic vision and heritage of faith carry the greatest responsibility to maintain the Catholic character of Catholic institutions of higher learning. The recruitment and retention of committed Catholic faculty are essential.[21]

The members of a Catholic college constitute a special sort of community in which trustees, administrators, staff, alumni and students

are encouraged to live a Christian life, a faith-full community sharing the Gospel truth. However, the Catholic college is not only a pastoral arm of the Church. It is an independent and social organization serving a pluralistic society, representing diverse religions, age levels, ethnic groups, cultural subgroups as well as different political and economic philosophies. In an academic community, marked as it is by the spirit of universality, Catholics can participate and cooperate with those of other churches or religions, sharing ideas and values from many different traditions, not in a spirit of shallow eclecticism, but in an effort to see the whole of reality in the light of the truth which Christ came to reveal to humankind.[22]

2. Madonna College As a Community of Faith

As a Catholic institution, Madonna College claims that it consists not only of Christian individuals, but is a Christian College community. It receives its vitality from the message revealed by God, through community based on the life of the Spirit which unites its members in faith, hope, and love, and by service to each other and to the whole human community.[23]

Madonna College acknowledges that community is at the heart of Christian education, and that extreme individualism is a threat to the common good and certainly to the whole people of God. A Catholic college has an institutional commitment to be a community of faith as it comes through the Roman Catholic Church and thus is distinctive from other Christian and non-Christian institutions of higher education. The members of the Madonna College community strive to demonstrate their commitment not only to human values, but by extending themselves to reach beyond human values and make Christian faith, hope and love operative forces in their total lives.

As emphasized in the Madonna College mission statement, the strength of the College as "Catholic" depends upon the persons within the College community and the quality of their commitment, while maintaining its fidelity to the teaching authority of the Catholic Church through its academic curriculum and the faith life of its trustees, faculty, administrators, students and staff. From its inception, the College has welcomed Christian and non-Christian members who freely respect the values which it exemplifies. These persons continue to make a significant contribution to the life of the College. The total Madonna College community in solidarity demonstrates respect for intellectual life, for scholarly research, and also for Judeo-Christian religious values in an atmosphere conducive to the students' holistic development.[24]

A microcosm of American pluralistic society, Madonna College creates an environment that fosters the spirit of ecumenism. It encom-

passes a total community with a vision toward bridging the chasms that separate the contemporary person from others and from God. Indoctrination and proselytizing have no place at Madonna College, but instead, religious questions and moral values are honestly pursued. The Madonna College community strives to be open and receptive to truth and to integrate all human knowledge into a vision of the world where lives are drawn to each other by faith as well as by reason.

QUESTIONS FOR DIALOGUE

1. How does Madonna College express its Roman Catholic commitment to its students?
2. How is the Catholic character of Madonna College expressed and defined through the curriculum?
3. Does the Catholic character of the College promote its quest for academic excellence?
4. What are the expectations of Catholic students on a Catholic college campus, such as Madonna College?
5. What are the expectations of non-Catholic students on a Catholic college campus?
6. As a Catholic college, what guidelines does Madonna College follow in recruiting and retaining committed and competent faculty to insure the commitment of the College to the teachings of the Church and to the Catholic faith?
7. How does Madonna College demonstrate in action that it is a community of faith and worship?
8. Do Madonna College students recognize that they form a community of faith?

CHAPTER IV

A CATHOLIC COLLEGE IN PRACTICE

1. Application of Principles

What is a Catholic college in practice? A truly Catholic college is such not merely in name or in the rhetoric of college bulletins and publications. There are many ways in which post-secondary Roman Catholic institutions demonstrate their commitment to the principles of Christianity and the traditions and magisterium of the Church. Common to all is a commitment to intellectual, spiritual, and moral values and to the full and free pursuit and study of truth both natural and revealed. These commitments are demonstrated through service to others and through the implementation of evangelical and ecumenical dimensions in the curriculum and activities of a Catholic college.

Service to Others. A Catholic college must go beyond the criterion of academic excellence, important as it is, to a far more challenging task of bringing about in students a conversion from extreme individualism to an understanding of the common good and of the Body of Christ, the Church. Such philosophy within a Christian community should lead naturally to the service of the People of God, to involvement in community affairs, to promotion of justice and peace, and to participation in liturgical programs as reiterated by the bishops' message in *To Teach As Jesus Did:*

> The experience of Christian community leads naturally to service. Christ gives His people different gifts not only for themselves, but for others. Each must serve the other for the good of all.[25]

The strongest mandate of the contemporary Church to all Christians is commitment to education and social justice, as expressed by the National Conference of Catholic Bishops:

> The success of the Church's educational mission will be judged by how well it helps the community to see the dignity of human life with the vision of Jesus and to involve itself in the search for solutions to the pressing problems of society.[26]

The obligation of the Catholic college is to sensitize students to ethical and moral issues and to enable them to recognize community responsibility as a valid part of their own humanity. It is hoped that students graduating from Catholic colleges, having an ethical and value-oriented perspective, will serve their families, communities, country, and their professions with a sense of responsibility which will benefit the Church, society, and the individual. The greatest service of a Catholic college is to help students build attitudes and habits of mind which

promote intellectual competence fused with Christian faith, and to prepare them for intelligent leadership and a sense of responsibility in the endeavors of the various communities of which they are members — familial, civic, educational, religious, and other.

Evangelical and Ecumenical Dimensions. A Catholic college is a legal entity with a public trust. Both in canon and civil law the direction of a college is a public trust, dedicated to the welfare of the students, the faculty, and other beneficiaries. A Catholic college is legally bound to educate for the common good of God's people and for equality of all in fulfilling the moral obligation toward Christian unity. Both the evangelical and ecumenical dimensions are essential for fostering Christ-likeness and pluralism in a Catholic college.

Since 1945, many more non-Catholic students have enrolled in Catholic institutions of higher education than ever before, with the result that in today's Catholic colleges some have a student enrollment as high as 80 percent comprised of non-Catholics, including those of Christian denominations and other religions.

As Catholic colleges expanded, it became expedient to appoint an increased number of lay persons to the administration, faculty, and staff. In the employment process, some institutions focus exclusively on the competency of the prospective employee. Many Catholic colleges, however, in interviewing faculty assure themselves that those recruited are not only competent, but that their beliefs are compatible with those of the Catholic institution. For example, St. John's University in Jamaica, New York, states in its University contract that:

> . . . it has an institutional commitment to be faithful to the Christian message as it comes to us through the Church. Accordingly, Catholic ideals and principles will penetrate and inform University activities wherever possible. Teacher hereby specifically recognizes his responsibility to adhere to this commitment and to other stated objectives of the University.[27]

In addressing the general assembly of the International Federation of Catholic Universities, Father R. J. Henle, S.J., indicated that Vatican II opened an era of widespread reflection on ecumenism which brought about a conscious understanding of pluralism in Catholic higher education. The role of the Church in the world after Vatican II appeared to be a generic version of the role of the Catholic college in modern culture.[28] Catholicism and the Church are for all people and for all times. Therefore, Catholic institutions of higher education must also serve the community and society as a whole. Further, Henle stressed that:

> It [Catholic higher education] accepts this broad obligation of service not as a burden in addition to its Catholic obligations, but precisely as imposed by its very Catholicity. The obligation is even stronger, for the Catholic university can, in a special way, assist

all elements of society in developing a more human, if not a more spiritual, culture. The Catholic university, both as Catholic and as a public trust, must open the riches of Catholic culture to all men.[29]

Promoting social justice on a college campus is also a commitment to ministry and evangelization. Evangelization does not occur in a vacuum, but in a relationship to one aonther in a loving, caring, and sharing Christian milieu.

Evangelization means to transform the hearts of all persons along with their activities, their lives, and their environment in the pursuit of their eternal destiny. Evangelical ministry is an all-encompassing activity on a college campus, including the authentic teaching of the Church in a pastoral manner in an academic setting. Ministry includes counseling, preparation for the Sacraments, teaching the Word of God, preaching, liturgical worship, and witnessing as a community of believers.[30]

As perceived and observed by the author, the University of Steubenville in Ohio exemplifies evangelical ministry. Every day hundreds of students gather for liturgical celebration. On campus, there are regularly scheduled praise and prayer meetings and opportunities for students to express their faith through volunteer community-service programs, liturgical music and dance, reception of sacraments, retreats, workshops, and helpful lectures on Christian living. In accordance with the mission of the University, the president, Father Michael Scanlan, T.O.R., agrees that theology is the "queen of all sciences" and the magisterium is the authentic teaching of the Church. For the Catholic student, no gradation or attenuation is possible.

To an authentic Catholic college, evangelization means to link the advancement and development of mankind in history from one generation to the next. Pope Paul VI in the *Evangelization in the Modern World* explains:

> The links are anthropological, inasmuch as the human being to be evangelized is not an abstraction, but is subject to social and economic conditions. The links are also theological, because the plan of creation cannot be dissociated from the plan of redemption which aims at overcoming injustice and restoring justice in very concrete ways. The links are eminently evangelical, which is to say that they belong to the order of love. How can the new commandment be preached unless the real, authentic development of man is fostered through the creation of justice and peace? It was this which we wished to emphasize when we insisted that evangelization neither could (nor) would ignore the importance of . . . current problems concerning justice, liberation, development and world peace. This would mean forgetting the Gospel

lesson about love for our suffering, needy neighbors.[31]

Concurring with the Pope's message related to the theology underlying Catholic education, Dr. James F. Hitchcock of Saint Louis University emphasized in his presentation to the National Catholic Education Association that:

> One of the purposes of Catholic education ought to be to give students a strong sense of the Church and of their place in it. To behave as though the Church outside the campus did not exist, or to dismiss it condescendingly and contemptuously in the name of a 'purer' or more enlightened campus Catholicism, is to do students a serious injustice. Part of the task of creating a sense of membership in the whole Church will be achieved academically, through a proper understanding of the historical reality which is the Church. Part of it, however, should be achieved practically, by closer ties with the local Church off campus.[32]

A Catholic college in practice is perceived, therefore, as the Church's apostolic ministry which is an integral part of evangelization, interfaced with both spiritual and social concerns. The famous definition of Pope Paul VI of evangelization is "proclaiming the good news to all strata of society and transforming humanity from within." This is the challenge of Catholic colleges.

2. Madonna College As a Catholic College in Action

Throughout its history, the philosophy of Madonna College has been the total development of a person to his or her full potential. The institutional mission statement and set of goals give direction to this philosophy. Therefore, the prime objective of its educational program has been and continues to be that of helping students to understand themselves and of assisting them in the development of those qualities that characterize the fully integrated personality. Sustained by this educational ideal, the College has always encouraged students to equip themselves for leadership and for full partnership in the Church and society through intellectual, social and spiritual experiences.

First, the College curriculum is designed within the framework of a strong liberal arts component with career-oriented programs. Liberal arts education introduces students to the basic elements of the humanities and social and natural sciences which are the foundation for all subsequent knowledge and experience. At Madonna College students are required to pursue two courses in Religious Studies to enlarge their vision and to be able to integrate wisdom and secular disciplines. While religious studies courses do not make students Christian or Catholic, they should provide knowledge about the nature of personhood, one's relationship to God and neighbor, and to impart Judeo-Christian culture in which

the students' faith has evolved. The College also has a strong institutional commitment in preparing students for careers in the helping professions, such as teaching, health, and social services, and in business enterprises and in public administration so that they will meet the needs of society from ethical convictions.

Second, the College focuses on social action, the orienting of students towards an awareness of economic, racial, and political injustices with the intent of alleviating them.

Service to Others. Through undergraduate, graduate and continuing education opportunities, Madonna College aims to provide men and women with the satisfaction of intellectual, spiritual, and personal growth. In this context, Madonna College offers its human resources as a service to God's people.

(1) Madonna College has an enrollment of 3,900 students pursuing degrees within a liberal arts framework and with emphasis on preparation for service to others in academic areas, including religion, gerontology, nursing, teaching, paralegal, social work, business administration, home economics and family life, allied health, criminal justice, child care, dietetics, interpreting for deaf persons, hospice care, communication arts, history, sciences, art, music, journalism, sociology, psychology, computer science and mathematics.

(2) Through a Continuing Education System integrated with the College curriculum, more than 600 persons annually advance in knowledge and skills for re-entry into the job market and/or upward mobility job opportunities and for their own enrichment and personal growth.

(3) The College participates in diocesan and parish functions that foster evangelization, such as the use of cablecasting religious programs and involvement in Church discussions and assemblies.

(4) The College graduates are in positions of service to the Church and in public and private enterprises.

Franciscan ideals pervade the programs of Madonna College, which is sponsored by the Felician Sisters who follow the rule of St. Francis of Assisi. In his spirit, Madonna College demonstrates a special concern for educating the poor and less fortunate. The College:

(1) provides annually 100 deaf and hearing impaired persons with equal educational opportunities by offering in-class note takers and interpreters, counseling, tutoring, referral services, captioned films, television decoders, and teletypewriters. Interpreters also sign at on-campus activities and at external community functions.

(2) assists 400 students annually with special needs through a tutoring approach in the Madonna Center for Personalized Instruction.

(3) offers a neighborhood-community service through the operation of the Madonna College Psycho-Educational Center, which annually services more than 250 elementary and secondary students needing remedial assistance.

(4) maintains barrier-free accommodations for handicapped persons in the academic and residence buildings.

(5) grants financial asistance to 68% of its students through government and institutional loans and scholarships.

(6) prepares volunteers to work with the terminally ill, senior citizens and the needy.

Evangelical and Ecumenical Dimensions. Catholic origins and traditions of Madonna College have provided valuable marks of distinctiveness and a source of strength for its academic excellence. The Catholic character encourages students of all faiths to join in discussion of religious issues and to participate in religious functions. The College campus ministry assists students in expressing their own religious commitment. The ecumenical dimension of the College is reflected in its historical data, policies and practices.

(1). The composition of the student body is comprised of 63% Catholics, 30% other Christians, and 7% non-Christians. Madonna College strives to emphasize a love and respectful openness to people of all faiths. The nature of religious belief requires free, uncoerced consent, just as the nature of a college requires a respect for inquiry, debate, reason and enlightened assent.

(2) Excellence speaks for itself. The quality of the curriculum at Madonna College is determined by its dedicated and committed people--trustees, administrators, faculty, and staff, who represent various faiths: 60% Catholics, 39% Christians, 1% others. The College welcomes trustees, faculty, administrators, and staff from inside and outside the Christian tradition who share and support the values of Madonna College. Each member of the College community is accorded human respect and dignity and is encouraged to dialogue for the enrichment of one another.

(3) The College maintains extensive library holdings related to all religious beliefs. In addition to institutional allocations for the expansion of the theology and philosophy section of the College library, the Jewish Chautauqua Society annually provides a substantial contribution of Hebrew books to the library.

(4) The College requires general education core studies of every graduate, including requirements in religious studies. The Catholic heritage of the College is recognized and respected, but the core selections of religious courses are not limited. Students also are encouraged to study world religions, scripture, philosophy of religion, and modern moral problems.

(5) Catholic priests, religious sisters, and counselors are available for counseling students. The Campus Ministry office, staffed by a representative team, is open on a daily basis. In addition to the College chapel, a prayer room is available for the use of all members of the College community.

Madonna College concurs with the National Conference of Catholic Bishops[33] that ministry on a Catholic campus is not limited to persons formally designated as campus ministers even though they are expected to initiate activities in order to foster a Catholic/Christian community and to be socially concerned about their fellow human beings. The College affirms that each Catholic person is called to evangelize and witness to Jesus through prayer, worship and serving others.

Religious Activities. Religious activities are carried on at Madonna College to nurture Christian faith in the community and thus help students recognize the centrality of Christ's presence in the Eucharist. Among the religious activities on campus which promote a sense of God in the students' lives are:

(1) Daily celebration of the liturgy of the Mass in the Madonna College chapel. Students are invited to help with the planning, musical accompaniment, and reading at liturgical services.

(2) Each week the liturgy of the Mass is offered for the intention of the College community, both for the living and deceased members, including trustees, administrators, faculty, staff, alumni, students, and benefactors. All students are encouraged to participate.

(3) The College chapel is always open for those who wish to make a visit to the Blessed Sacrament or to pray privately.

(4) A prayer room in the academic building has been created for private prayer and shared prayer group meetings.

(5) The College conducts retreats for the students.

(6) Faculty are encouraged to open classes with prayer as stated in the Madonna College faculty handbook.

(7) Regular meetings of the campus ministry team are held to evaluate and plan ways of continuing to meet the faith needs of the community.

(8) Opportunities for the sacrament of reconciliation (penance) are available weekly.

(9) Individual counseling by priests is available daily, including scheduled evening hours.

Summary. Social consciousness and an active concern for the human dignity and welfare of each person is the hallmark of an educated

Christian. Each individual seeks to share in the "joys and hopes, and griefs and anxieties of men in this age, especially those who are poor or in any way afflicted.." *(Church in the Modern World)*. Hence, Madonna College faculty and students strive together to:

Become informed on the needs of contemporary society and become intellectually and professionally equipped to serve these needs.

Consider family life as the most important social unit of a healthy nation and prepare for one's contribution to its welfare.

Pursue a profession in terms of service to humanity consonant with one's abilities and predispositions.

Foster a sense of brotherhood that triumphs over prejudice and urges one to work for justice and liberty for all.

Exercise intelligent leadership and a sense of responsibility in the endeavors of the various communities in which one is a member--familial, civic, educational, religious and other.

The Madonna College Community seeks to influence and guide the formation of Christian persons who have an inquiring, tolerant, and liberal personality, who can face uncertainty and ambiguity without disorientation, and who can formulate creative ways to meet changes in their environment.[34]

QUESTIONS FOR DIALOGUE

1. Attitudes towards religion and religious education are a legitimate and indeed a central point of reference in the hiring of faculty. Is it legitimate to inquire about a prospective faculty member's attitude toward the religious mission of the College?
2. Is there an identifiable body of Catholic social thought taught as part of the required core courses at Madonna College?
3. How can Madonna College strengthen its religious studies program to provide theological renewal and training in ministry for Catholics?
4. How can Madonna College develop new ways to motivate more students, staff, faculty and administrators to form a stronger community of faith that encourages one another to live and practice their religious beliefs?
5. In what concrete ways is Madonna College "Catholic"?
6. Should a Catholic college set standards of behavior and expectations about life style on campus? If so, cite examples.

CONCLUDING STATEMENT

Madonna College, founded and sponsored by the Felician Sisters of Livonia, is an institution of higher learning committed to the Christian message as interpreted and shared by the Church. The College offers men and women distinctive experiences of a liberal arts education integrated with Catholic principles to assist students in attaining intellectual growth and in developing personal values.

Madonna College is:

(1) an academic community comprised of scholars pursuing natural and revealed truth for the sake of intellectual, spiritual, and personal growth;

(2) a Catholic college responsive to the Gospel message and loyal to the magisterium of the Church;

(3) a liberal arts college transmitting Christian humanistic tradition through study of the arts, and social and natural sciences;

(4) a post-secondary institution affording associate, baccalaureate and master programs for women and men with a view towards educating and developing a total person capable of effectively assuming responsibility in the Church and in society;

(5) a Franciscan college, sponsored by the Felician Sisters of Livonia, fostering within the community a spirit of trust, peace, compassion, and joy;

(6) a pluralistic community representing diverse religious, racial, age, and ethnic groups which strive together for attaining a mutual understanding and ecumenical spirit;

(7) a faith community in which the presence of the divine in each human person is affirmed, and moral and ethical values are respected and exemplified;

(8) a career-oriented institution preparing men and women for service professions and careers in teaching, nursing, science, gerontology, business, social work, criminal justice, allied health, paralegal assistants, interpreting for the deaf, fashion merchandising, child care, computer science, and others;

(9) an independent college expressing public trust through education and service to local, regional, national, and international students and communities.

Implications for Further Study. Several studies related to the characteristics of Madonna College will be undertaken in the future to provide objective data on Madonna College as a Catholic College. Among

some of the questions to be considered are:

1. How do the trustees, administrators, faculty, staff and students perceive Madonna College as a Catholic college?
2. Is there evidence that the Madonna College administrators, faculty and staff impart Christian values to students?
3. What are the students' expectations of Madonna College as a Catholic college?
4. Is there evidence that students at Madonna College are assisted in acquiring attitudes for effective service to society and to the Church?
5. Does Madonna College relate to its Catholic and non-Catholic students in the same way? If not, what distinctions are made?
6. Does the Madonna College Department of Religious Studies have a clear statement concerning the course content for teaching the magisterium of the Church?

To accomplish this goal, the support of the entire community of Madonna College--its trustees, administrators, faculty and students--will be heavily relied upon. It is only when the entire academic community is one in mind and heart as to the mission and goals of an institution that the true identity of Madonna College can be fully articulated and bear fruit for individuals and for the Church and society.

NOTES

1. Pope John Paul II, "Excellence, Truth and Freedom in Catholic Universities," *Origins: NC Documentary Service*, 19:307, Washington, D.C., October 1979.

2. *Ibid*, p. 307.

3. Walter M. Abbott, "Declaration on Christian Education," *The Documents of Vatican II*, New York: Guild Press, 1966, p. 639. (Cf. Pius XIV, allocution to the teachers and students of Catholic Higher Institutes of France, Sept. 21, 1950: "Discorsi e Radiomessaggi," Vol. 12, pp. 219-221.)

4. James T. Shannon, "The Implications of the Primacy of Theology in a Catholic College," unpublished paper, Madonna College, Livonia, MI, 1959. p. 2.

5. *Catholic Higher Education and the Pastoral Mission of the Church*, (U.S. Catholic Conference, November 13, 1980) Washington, D.C., p. 1.

6. Pope John Paul II, "Excellence, Truth, and Freedom in Catholic Universities," p. 308. Magisterium is the teaching authority of the Church, which belongs to some by reason of office (pope and bishops) and to others by reason of scholarship competence (theologians). Richard P. McBrien, *Catholicism*, Minneapolis, MN: Winston Press, Inc., 1980.

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9. *Madonna College Bulletin*, 1972-74, pp. 3-4, "Liberal Education in a Technological Age, 1982-1987," Long Range Plan of Madonna College, pp. 4-5.

10. *Catholic Higher Education and the Pastoral Mission of the Church*, p. 5.

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16. Jacques Maritain, *Integral Humanism, Temporal and Spiritual Problems of a New Christendom*, New York: University of Notre Dame Press, 1973, pp. 291-298.

17. Pope John Paul II, "The Church of the University," *The Pope Speaks*, 27:250, 1982.

18. *Catholic Higher Education and the Pastoral Mission of the Church*, p. 4.

19. Sister Mary Lauriana Grusczynski and Peter Moloney, *The Madonna College Outcomes Study of 1976-77 Students, 1977 Graduates, and 1948-76 Alumni*, unpublished study, Madonna College, Livonia, MI, 1977.

20. Pope John Paul II, "Excellence, Truth and Freedom in Catholic Universities," p. 3.

21. *Catholic Higher Education and the Pastoral Mission of the Church*, p. 3.

22. "The Catholic University in the Modern World," *NCEA College Newsletter*, 35:1-10, March 1973.

23. Material related to Madonna College was culled from documents, such as North Central Association Self-Study 1959, 1968, 1978, "Liberal Education in a Technological Age 1982-87," College Bulletins and Long Range Plan.

24. Madonna College Documents.

25. *To Teach As Jesus Did*, p. 353.

26. *Ibid*, 356.

27. St. John's University Statutes, contract form, Jamaica, New York, 1985.

28. R.J., Henle, S.J., "The Pluralism of North America and the Catholic University of Today," *The Catholic University Instrument of Cultural Pluralism to the Service of Church and Society* (Thematic report-delivered at the XII General Assembly of the International Federation of Catholic Universities) August 1978, p. 65.

29. *Ibid*, p. 66.

30. Pope Paul VI, *Evangelization in the Modern World*, Apostolic Exhortation, December 8, 1975, *The Pope Speaks*, 21:13, 1976.

31. *Ibid*, p. 18.

32. James F. Hitchcock, "How Is a College or University Catholic in Practice?" *Delta Epsilon Sigma Bulletin*, January 1975, p. 25.

33. *Catholic Higher Education and the Pastoral Mission of the Church*, p. 11.

34. Culled from materials of Madonna College.

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OVERVIEW OF MADONNA COLLEGE

Madonna College, located in Livonia, Michigan, is a Catholic coeducational institution sponsored by the Felician Sisters. Within the framework of a strong liberal arts curriculum, it offers pre-service and in-service career-oriented programs, and awards associate, bachelor, and master degrees. It is accredited by the North Central Association of Colleges and Schools, the National League for Nursing, the National Council for the Accreditation of Teacher Education, the Council for Social Work Education, American Dietetics Association, and the American Bar Association. The College became coeducational in 1972.

Madonna College was established in 1947, constructed its major buildings in 1963-67. A new library and additional classrooms and offices were constructed in 1983-84. It is outside the city of Detroit by 20 miles in a residential/industrial suburb which is accessible by freeways. This accessibility, in addition to innovative educational programs, is especially attractive to commuting students.

Madonna is unique and recognized for:

- undergraduate enrollment growth of more than 47% in the past seven years
- 40% of graduation requirements in liberal arts core
- a degree-granting program in sign language/interpreting--the only one in Michigan and one of only a few in the nation
- emphasis on career-oriented professional preparation in response to current needs: criminal justice, child care, gerontology, alcoholism education, emergency medical technology, occupational safety/health, social work, special areas in education, nursing, legal assistant, and computer applications
- continuing education in business, human services, security, and professional and personal development
- extensive cooperation between the College and business
- enrollment of deaf students in an integrated deaf/hearing campus
- active recruitment of and service to older students, not only recently, but through its history
- flexible scheduling of daytime, evening, and weekend classes
- a Career Resource Center recognized as a national model for liberal arts colleges
- the personal dedication of its administration and faculty
- the beauty and cleanliness of its campus
- a balanced budget during its thirty-eight years of existence
- maintaining and enhancing effective teaching.

Student Body

Madonna College has a reputation for providing supportive services to the handicapped and marginal students, for assessing occupational and life experiences as valid education and for encouraging the entry or re-entry of older students into the mainstream of higher education. Of the 1,789 students enrolled in 1975 at Madonna College, 232 represented cultural minorities (Black, Hispanic, Oriental and Native American), while in 1984, of the 3,896 enrolled students, 387 belonged to minority groups. This is an increase of 67% in minority student enrollments between 1975 and 1984. Through various federal, state, and private sources, Madonna College provides financial aid to 68% of its students.

Deaf and hearing impaired students, as well as students with other handicaps, are encouraged to apply for admission. Madonna College has always had a policy of equal access and major buildings were constructed barrier-free. Additional accommodations for physically-impaired, braille markings, and availability of interpreters for deaf persons have further facilitated the enrollment of handicapped persons. In the current year, 95 deaf and hearing impaired students and 26 visually impaired, mobility limited, epileptic and/or learning disabled students are enrolled.

Geographic distribution of students indicates that 98 percent come to Madonna College from the six adjacent counties. The remaining students claim residence in out-state Michigan, 11 other states, and 18 foreign countries.

ENROLLMENT GROWTH

Undergraduate Students

Academic Year	Men	Women	Total	FTE
1974-75	572	826	1398	1157
1979-80	842	2289	3131	2132
1984-85	845	2858	3703	2487

Graduate Students

	Men	Women	Total	FTE
1982-83	20	77	97	43
1983-84	33	139	172	72
1984-85	37	156	193	92

Academic Development

The majority of the enrolled students are pursuing degrees with emphasis on entry or re-entry to the job market and/or upward mobility job opportunities. The student body includes 2,067 part-time students who are currently employed and are maintaining household responsibilities.

Each undergraduate is required to complete a core of general studies in the liberal arts including 25 semester hours in humanities (communication arts, literature, art, music, religious studies), 7 semester hours in natural sciences and mathematics, including computer literacy, and 15 semester hours in the social sciences, including psychology.

Fifty (50) percent of the students are pursuing majors in human service areas such as nursing, health, gerontology, sign language studies (interpreting for deaf persons), social work, and teacher education. Twenty-five (25) percent of the student population are enrolled in business, computer science and related progams, and twenty-five (25) percent in the liberal arts majors. The recently approved Master of Science in Administration has an enrollment of 193 students.

MADONNA COLLEGE GRADUATES

	M.S.	B.A.	B.S.	B.S.W.	B.S.N.	B.S.M.T.	A.A.	A.S.	Total
1975		45	55		60		17	9	186
1980		87	214		121		34	37	493
1983		66	302	22	111		18	33	552
1984		71	317	20	101		27	30	566
1985	6	75	327	37	121	2	16	39	623

Budget Development

Madonna College has operated throughout its history on a balanced budget. The only outstanding debt is a low-interest self-liquidating HUD loan on the College residence hall. Students' tuition and fees cover 75% of the expenditures and 25% of the income must be obtained from grants, contracts, and gifts.

An example of fiscal growth is shown in this chart:

Operating Expenditures and Transfers	1975-76	1984-85	1985-86
	$2,687,751	$9,632,000	$10,367,000

The Physical Plant

The academic and dormitory buildings were constructed in 1963-67 on a 49-acre parcel deeded by and adjacent to the Felician motherhouse at the corner of Schoolcraft and Levan Roads.

The academic building includes classrooms, science and computer laboratories, television studio, offices, lecture hall, career resource and student service centers, center for personalized instruction, activities center, book store, library, psycho-educational center and language laboratory. The academic building was air-conditioned in 1975, a new energy efficient heating plant was installed in 1977, and a building addition was completed in 1979, all financed by funds from trustees, corporations, foundations, alumni and friends. A $4.1 million library and lecture hall were completed in 1984.

Madonna College History

Madonna College is proud of its commitment to quality liberal arts education and its history of public service. Founded by the Felician Sisters as Presentation Junior College in 1937, it was renamed Madonna College in 1947 and incorporated as a baccalaureate institution. It became coeducational in 1972 and initiated its first graduate programs in 1982. Madonna College maintains its tradition as an independent Catholic college.

MADONNA COLLEGE MISSION STATEMENT

It is the mission of Madonna College to instill in its students Christian humanistic values, intellectual inquiry, and commitment to serving others through a liberal arts education, integrated with career preparation, and based on the truths and principles recognized within a Catholic tradition.

The Madonna College Community is committed to support and maintain an educational environment which is in harmony with the teachings of Jesus Christ as exemplified in the life of St. Francis of Assisi. These precepts encourage a "conversion of heart" away from selfish worldliness toward a Christ-centered vision of creation and decision-making based on that mentality. The Mission of the College receives its spirit from such Franciscan ideals as:

- a reverence for the dignity of each person;
- a love of God translated into assisting all people, especially the poor, minority, and handicapped;
- an appreciation of nature and all creation;
- a desire to advance the arts and develop the intellect so as to render service to humanity.

The Catholic Tradition

While maintaining fidelity to the teaching authority of the Catholic Church through its academic curriculum, Madonna College promotes an appreciation and openness for other religious traditions and encourages an atmosphere of respect and sensitivity to all persons. The faith environment is one that fosters the spirit of ecumenism, intellectual freedom, and open dialogue.

Through undergraduate, graduate, and continuing education opportunities, Madonna College aims to provide men and women with:

- the accomplishments of intellectual, spiritual and personal growth;
- the comfort and guidance of the Gospel message as relevant to problems of the contemporary world;
- the courage to witness Christ to the world through pursuit of truth and commitment to service.

Liberal Arts with Career Preparation

Madonna College believes in the enduring values of the liberal arts with its curriculum based on history, culture and traditions as the foundation for the critical thinking, decision making and higher literacy required as preparation for responsible careers in a contemporary work environment.

Courses for all students are designed:

- to be intellectually challenging,
- to foster independent learning,
- to cultivate new knowledge through study, research, dialogue, analysis and synthesis,
- to liberate the spirit, and
- to eliminate ignorance, fear and prejudice.

Christian Humanistic Values

Christian humanism, developing from the Judeo-Christian tradition of respect for life, supports the belief that a Higher Being judges and redeems life, thereby encouraging men and women to define their relationship with their brothers and sisters across the globe and toward history itself. This philosophy recognizes the innate dignity of each person and the capacity and freedom of will to develop one's physical, social, psychological, and spiritual well-being to the fullest.

Madonna College seeks to provide an educational setting in which students and faculty alike can:

- pursue humanistic endeavors, including appreciation of the cultural heritage of the world's people;
- discover a responsibility for lifelong learning;
- develop a sensitivity to human feelings and the expression of talents;
- respond in social conscience to the needs of society.

The Embodiment of the Mission

Madonna College aims to educate students who are the embodiment of its mission through their attainment of defined competencies. The Madonna College graduate is expected to be a person who:

- Understands and can apply Christian principles to personal, family, and social life by assuming responsibility for decisions based on moral values.
- Acquires an understanding and acceptance of the influence of Judeo-Christian principles and other world religions on contemporary institutions and on individual value decisions.

- Respects each person's human dignity and is actively concerned for the welfare of each individual.
- Prepares for meaningful roles in the contemporary world by a study of the past and present and a conscious awareness of possibilities for the future.
- Becomes involved as a responsible world citizen in the affairs of the community and, avoiding prejudice, is willing to work for justice and peace.
- Communicates clearly and effectively in action and in words.
- Discovers that learning is a life-long process and develops a spirit of inquiry to motivate one to continue to learn.
- Appreciates the artistic and aesthetic dimensions of various cultural heritages.
- Acquires knowledge of the increasing impact of science and technology on the total human enterprise and develops skills to function in the modern technological world.
- Prepares professionally to assume leadership and accept challenges of a productive and rewarding career.

Goals for Greatness at Madonna College

Gifts from corporations, foundations, friends, and alumni/ae provide income to assure that Madonna College has resources for implementing its mission. Funds are needed for:

- producing and aiding effective teaching
- purchase of library print and electronic media-resources
- initiation of new academic programs and service programs in response to changing needs
- maintaining and equipping classrooms and laboratories with state-of-the-art equipment.
- supplementing scholarships for deserving students
- implementing services for deaf and hearing-impaired students.

June 1985

MADONNA COLLEGE

The , the first initial of Madonna, is a tribute to Mary, the patroness of Madonna College.

The flame symbolizes the Holy Spirit, the source of all knowledge, and signifies the fact that liberal arts education is the aim of Madonna College whose motto is *Sapientia Desursum* (Wisdom from Above).

The upward movement of the slanted implies continuous commitment to meeting the ever growing educational needs and assurance of standards of academic quality.

The box enclosing the is symbolic of unity through ecumenism.

The heavy bottom line of the box signifies the Judeo-Christian foundation of the College.

(The Madonna College logo was adopted in 1980)

Madonna College guarantees the right to equal educational opportunity without discrimination because of race, religion, sex, age, national origin or disabilities.